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of the citizen, he descends from his Sinai, not to despise the mean things of the daily life, but now rather to see the God of the mountain-top in them, and to illumine all with the light that comes from within. He no longer sees with the eye of sense. For him nature is now bathed in the light that never was on sea or shore. The glory of setting suns, with all its splendor, is now to him only a dwelling-place for the universal spirit; the infinite variety of nature, only the garment we see Him by. The palpitating thought which *is* all, and in all, now finds in the spirit of man a responsive pulse. Blessed is the coming of that day. It is to sow the germs of this life of the spirit, to foster this into adolescence, if not maturity, that the university exists; to give food, nutrition of this kind, — to supply the spiritual manna which will never fail us in the wilderness-wandering of earthly existence, as each morning we rise to a new day. The discipline of this period is *self-discipline*. Such I conceive to be the three stages of education. These be brave words, some of you, perhaps, will say, but what guidance do they afford? By what cunning application can they be made to bear on the business of the teacher's life? The application will be apparent enough to others. Depend on it, principles are the most practical, the most potent, of all things. They are inexhaustible fountains of every-day detail.

S. S. LAURIE.

THE PRUSSIAN MINISTER OF INSTRUCTION ON FEMALE EDUCATION.

MINISTER VON GOSSLER presided over the tenth annual congress of teachers in high schools for girls at Berlin, at which about five hundred teachers were present. In his opening address, Herr von Gossler discussed female education in general, and stated that the chief difficulties connected with the instruction in girls' schools are two: "first, there are still a great many men and women who hold that a girl's character, and the emotional part of her nature, are the only things that require developing, but that the intellectual side may be left to chance; second, society is at present in such a state, that the question, 'What will become of our daughters?' is uppermost in the minds of the parents and of all true friends of the people. The serious nature of these problems has often led to attempts at introducing things into girls' schools which do not belong to them, and at putting girls in every respect upon an equality with boys. As Teutons and as Christians, we must ever hold that woman has equal rights with man, but on physiological grounds she is not the same in nature as man. Hence the aim of education should be to

recognize this diversity of characteristics, and to build accordingly. It must also be remembered that the school has no claim on girls for as long a period as on boys, — a difference which is based in part on the natural difference of sex, and in part on time-honored custom. The principles on which woman in Germany has been developed, and which are rooted in our nature, must be preserved and handed to our descendants as intact as we found them. Woman here, the centre of all Christian, humane, and ideal thoughts, is rightly considered with us as the centre of the home and the family. The best men and women of all times have always held that the well-being of a nation is based on family-life, on the home, and on woman. I say woman, for I do not mean specially the wife. Therefore our endeavors must be to hand down the nature of woman, with all the perfections inherent in it, unaltered to future generations. Woman belongs to the home, and must live for it: her share in art and science must always be looked upon as a secondary consideration. At a later period of the session, Herr Wübben-Oldenburg, director of a high school for girls, offered a resolution stating that the object of education for girls should be to train woman to be the helpmeet of man, intellectually as well as otherwise. He claimed that "this aim is not attained — often it is made impossible — through the increase in the number of subjects taught, which leads to superficial knowledge. Hence the subject-matter of the studies is to be restricted rather than extended. It might well lose in breadth in order to gain in depth. The school-course ought to remain as it was fixed at the meeting of 1873, from the end of the sixth to the end of the sixteenth year. The new plan of studies ought to be tried provisionally in Berlin, before applying it to the country at large. The results of the discussions seem to be that the number of school-hours, at least for the four lowest classes, should be diminished, the subjects now taught should be rearranged, and more time should be allowed for bodily exercise.

POLITICAL EDUCATION.

MR. FREDERIC HARRISON, the well-known English essayist and follower of August Comte, is president of the Social and political education league of England. He took for the subject of his recent presidential address 'Political education,' and spoke at some length. He referred to the great political excitement of the time, and pointed out that public opinion needs to be continually reminded, that, if politics is to be fruitful, it must be based on history, law, and philosophy. He

next spoke of the good work being done by the league through their courses of lectures, and incidentally referred to gratuitous teaching in a way that reminds one of the Athenian opponents of the sophists. This principle, Mr. Harrison insisted, is essential to any high standard of educational good.

It is practically impossible to give any adequate remuneration for really good teaching. True knowledge is priceless; the teacher must have been taught by a thousand influences and long generations of teachers; and who would say whence came that idea, or what that particular thought was worth, or how much per hour ought to be paid for good advice? The forming of a mind, the fortifying of a human soul, has no market-price, and is best when freely bestowed. Those who have been taught, ought, by the laws of the chivalry of culture, to teach. It is said that people are apt not to value that for which they do not pay; that the work which is not paid for is not well done. There are no doubt cases where this statement holds good; but no money will buy a competent prime minister or an Archbishop of Canterbury, or can really compensate a good teacher. Mr. Harrison had no objection to paid lecturers in their proper place; but all knew how strong was the inducement for a paid lecturer to amuse rather than to instruct. The teacher ought to be in the position of the higher and wiser helping the weaker and less instructed; and no sophistry or convention could obscure that truth. It is the very first duty of the teacher to make the learner feel his shortcomings, and press him to use his mind more strenuously than before. He hoped that the league would hold on to the gratuitous principle as its very life-blood. The central idea of the league was that politics could be made a subject of systematic education. This idea was the most important discovery of the age; it was the most potent advance made in the history of human thought. Down to the close of the last century it had been thought that the immutable laws of science were possible only in the physical world; and it was only in our present century that a general but vague impression had filled the public mind that there was some such thing as a social science, no less than a physical science. By common consent the science had two great sides,—in Mr. Herbert Spencer's language, the statical and the dynamical. The study of institutions and the study of history, the knowledge of the permanent elements in any society and of the course which that society had taken in its evolution,—these were the two great instruments, going side by side, of their educational work,—the analysis of institutions on the one hand, and the philosophy

of history on the other. The history of England had been studied scientifically only within the present generation, and the effect on the politics of our time was now very visible and profoundly active. Looking at the legislation of the last fifty years, we should find that it had been in a marked and increasing degree based upon something which might be called euphemistically history, social science, and political philosophy. Turn whichever way we would, in legislation we found that statesmen made an effort to get guidance and inspiration from those principles. The idea that they ought to do so, distinguished the nineteenth century from the eighteenth, and the sixteen preceding centuries; and our children in the twentieth century might see the idea fully developed. It was still in an infant, even an embryo, state, and was not a science constituted and systematized. It would be, however, a complete misconception to assume that we could not bring science to bear upon society until it was fully constituted. To bring habits of scientific training to bear on things social is a modest aim enough, but is one which might be of exceeding usefulness in the din of party and the daily battle of bills, clauses, and personal combats. Such lectures as the syllabus of the league comprised, carefully handled by men able to discriminate between knowledge and prejudice, must clear the air and sober the excitement of political debate. We have now arrived at such a stage that we have committed the destinies of races in the aggregate more numerous than those which obeyed Xerxes, or Alexander, or Caesar, to the millions of electors of these islands, and the place of England in mankind rested on the event of that great problem. The board schools, halfpenny newspapers, and cheap literature are not enough for the education of our masters. Mr. Harrison said that he knew something of working-men, and he felt pretty sure that they would never take their opinions from any one, but form them for themselves; and the league, at any rate, did not seek to give them opinions. It was to help in forming and training their minds that the league offered to put them in the path of thinking broadly, cautiously, and with system, and to feel how subtle and orderly a thing was the organization of any human society; and all this might be done without being supposed to have mastered social science, or without wishing to impose upon men indisputable dogmas of any kind. The best education of the present day was very far from reaching a high standard in method, completeness, or coherence; but, such as it was, it must be accepted and used. It would be the unwise course of all to be forever disputing what a good education ought to be, instead of using the imperfect

instrument at command, and trusting to the younger generation to work out for themselves a more truly rational system. He would encourage the friends of the league to continue to extend their work, if not for others, for their own sake. His experience was, that to give a course of lectures was to go through a course of self-education. To lecture was to undertake a very solemn and trying task. It was to lay one's self bare to view, and to ask one's fellow-citizens to judge whether one's education had been of any good worth speaking of. He trusted that with them it would be found that the attempt to teach others proved their own best education.

MANUAL TRAINING AND PUBLIC EDUCATION.¹

"THE public school," said John Quincy Adams, "is one of the four pillars of the state." It is firmly entrenched in the heart of every loyal citizen. It is always on the side of good order and of good morals. The man who has ventured to suggest any important change in the public-school system has been suspected of weakness in his head, or dishonesty in his heart. But here is a radical change from the public school of Horace Mann, of Daniel Webster, and of the host of other worthies who have either aided in its establishment, or have been grateful partakers of its benefits. It is only reasonable to ask, Why this change in the system to which a large part of the prosperity of the country is undoubtedly owing? Why add to the geometry and philosophy which have descended to those quiet halls from the academic groves of Athens? Why add to the poems of Virgil and the orations of Demosthenes, the tool of the mechanic and the whirl of modern machinery?

As an instrument of culture,—for it was Emerson who said "a man should have a farm, or a *mechanical craft* for his *culture*,"—the manual-training department of the public school was unnecessary a hundred years ago. As a means of teaching the mechanical arts, it would even then have been an improvement on the apprentice system, although the apprentice then occupied a very different position in the shop of the master. But the New England boy of the olden time, like many a country boy of the present day, had a manual training outside of his school. The Yankee knack at turning one's hand to almost any thing has become proverbial. The mechanical ingenuity of the New-Englander is to be attributed only in part to his literary training. In the early New England life, and in the New England villages in which the pristine habits are preserved,

¹ From the *Industrial world and iron-worker*.

John Fiske remarks, "The universality of literary culture is as remarkable as the freedom with which all persons engage in manual labor."—"The stony and somewhat sterile lands of New England," says the Englishman Mather in his late report to the British parliament, "require intense activity, industry and skill on the part of the farmer, to make a living. As hired labor is very dear, he depends on his own household for help. Every kind of work has to be done at home. Blacksmith's, wheelwright's, machinist's, carpenter's, and hydraulic work becomes as familiar to the farmer, in a rough and ready way, as ploughing, tilling, sowing, and reaping. All handicrafts, in a greater or less degree, are acquired. The farmer's boy is thus provided with an industrial training of the best kind in and around his home. His wits are sharpened, his perceptions developed. There is a large field for the immediate application of knowledge acquired at school, on the one hand; on the other, the school exercises and lessons are more readily understood by a boy or girl having in daily life to deal directly with natural forces and laws. These district schools, holding only twenty weeks in the year, associated as they are with agricultural and mechanical occupations, produce better results, as a whole, among the artisan classes, than the city schools, the attendance at which is for the entire school-year of forty weeks. My attention has been drawn to this fact by many employers and educationists, and it has been confirmed by my own observations. *It suggests the importance of introducing into the elementary public schools of cities some industrial training.* 'Our brightest boys come from the country,' is a phrase which has become very familiar to me in America."

Such are the observations and conclusions of Mr. Mather. That they are true cannot be denied; and since they are true, the reason and the wisdom of this new departure become apparent.

The influence of physical vigor and manual skill in developing sterling character is nothing new. In the virile days of Rome, when "to be a Roman was greater than to be a king," there was a remarkable resemblance to the early New England life.

"The oldest lays of Rome," says Mommsen, "celebrated not only the mighty war-god Mamers, but also the skilled armorer Mamurius." "The Roman boy, like every farmer's son, learned to manage horses and wagon, and to handle the hunting spear." "In the earliest Rome the arts of forging and wielding the ploughshare and the sword went hand in hand, and there was nothing of that arrogant contempt for handicraft which was afterward met with there."